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in the light of the Sicilian expedition", it is not because preoccupation with "mythical" topics diverts his mind from essential factors in the economic situation, but because he knows that the great infatuation had not spread among his countrymen before the death of Pericles sufficiently to become a political factor.

With the second part of his study, Thucydides Mythicus, Mr. Cornford renders valuable aid to the proper understanding of the artistic side of the work of Thucydides. Especially does he help to an explanation of the artistic gulf which yawns between the first three books and books IV. to VII. In the former, the author deals with facts in the dry, severe manner of the annalist. In the latter, facts "win over into the mythical"; the external form of the history shows conscious imitation of tragedy; the technical construction and the psychology of the Aeschylean drama are extensively adopted. There is a *Tychê* at work personally in the affair of Pylos; a *Peithô*, or *Apatê*, incarnate in Cleon, tempts the Athens which the *Tychê* of Pylos has intoxicated; *Eros*, the tyrant passion, incarnate in Alcibiades, drags the tempted city to her Reversal of Fortune at Syracuse. "To Thucydides the Ionian tradition of Epos and story-telling is anathema; his introduction is a judicial and earnest polemic against it and all its works. . . . It is to the religious drama which grew up at Dionysus' festivals in Pelasgian Athens, not to the Epos which had flowered at the Ionian gatherings and now was overblown, that Thucydides turns for his inspiration."

B. PERRIN.

*Storia dei Romani. La Conquista del Primato in Italia.* By GAETANO DE SANCTIS. In two volumes. (Milano, Torino and Roma: Fratelli Bocca. 1907. Pp. xii, 458; viii, 575.)

ONE result of the growth of the national spirit in united Italy is the increasing interest displayed by Italian scholars in the early history of their country and especially of Rome. This is illustrated very strikingly by the publication within a decade of the first parts of two general histories, covering practically the same period, from the founding of the city to the conquest of the peninsula. The first of these, Pais's *Storia di Roma*, was widely discussed and aroused considerable opposition because of the author's extreme scepticism in regard to the credibility of Roman history down to the Samnite wars, and also because of the ingenious but not always convincing combinations by which he explained the growth of the accepted tradition. On the whole, however, Pais's critical principles approved themselves to the majority of scholars, and his work is the most important contribution to the subject since Mommsen.

After an interval of only eight years comes De Sanctis, whose aim is made clear in the dedication of the present work to Beloch, where he says that the field of Roman history is now the scene of a noisy con-

flict between a blind traditionalism and an equally blind desire to deny the credibility of all tradition at any cost. As Païs is the protagonist of the sceptics, a continual comparison of the two writers is inevitable. Païs is the brilliant destructive critic, who by virtue of his intellectual attitude, must perforce go to extremes. De Sanctis is the more sober observer, who with less critical acumen and originality would be glad to reconstruct out of the chaos left by his predecessor something that might fairly represent the truth so far as we can perhaps ever know it. He is less radical than Païs in his attitude toward the regal period, and considerably less so in his estimate of the amount of truth contained in the traditional account of the first century of the republic, but he is as far as possible from being a reactionary, and appears conservative only where Païs's scepticism is most radical. Thus he accepts the authenticity of the decemviral legislation, but rejects the details concerning the personnel and conduct of the board itself. The story of the embassy to Greece is an aetiological myth invented to account for the supposed elements of Greek legislation to be found in the Twelve Tables, and the tale of Appius Claudius and Virginia is only a bit of popular poetry. The history of the agrarian struggles and legislation of the fifth and fourth centuries is dismissed with the contemptuous statement (II. 13) that all these accounts, so tediously alike and dry, which become paler and paler as we approach the really historical period, deserve no credence whatever.

De Sanctis's treatment of the beginnings of Rome is very comprehensive, as may be inferred from the titles of the first chapters in his book—Italy and its Earliest Inhabitants, the Indo-Europeans in Italy, the Etruscans in the Po Valley and the Civilization of the Villa Nova Period. So too in the second volume much attention is devoted to the early history of Sicily and the Greek colonies. He is conversant with the results of recent archaeological and palaeontological research, and makes more use of them, especially of the latter, than any previous historian who has attempted to write a general history.

The internal history of the early republic, that of the political development of the commonwealth, is treated by De Sanctis with no great novelty in method or results. Any attempt to harmonize the conflicting statements in our sources about the political movements that resulted in the established order of the later republic is sure to be unsatisfactory. We know the results, and we can infer with certainty what general tendencies must have been at work, but the steps in the struggle between the classes are only conjectural. There is no agreement even now as to the constitution of the plebs. Still less satisfactory is the traditional account of the conquest of the peninsula, any analysis of which exhibits countless discrepancies and repetitions. Fortunately for the reader, details of this sort do not appeal strongly to De Sanctis, and he devotes as little space to their recital as general consent would probably allow any historian.

Of course there is not a chapter in the book that does not contain statements that may easily be challenged. We are dealing almost everywhere with varying degrees of probability rather than with ascertained facts. In general, however, De Sanctis seems to have succeeded in so guarding his statements and fortifying them with arguments which are at least plausible that the critic is more or less disarmed. He believes thoroughly in the existence of a considerable body of early popular poetry, from which were drawn the legends that afterwards became part of the accepted history of the Romans, and he asserts (II. 502) that we can form some idea of this poetry because we can reconstruct more than one of the old ballads from the traditional stories, eliminating only the falsifications and additions of the annalists. To this origin he attributes without hesitation the stories of Cincinnatus, Coriolanus, the defeat of the Fabii, Porsenna, Lucretia, the reason for the descent of the Gauls into Italy, the attack of the Gauls on the Capitol, the interference of Camillus, the duel between Manlius and the Gaul and many other famous tales. In fact, the application of this theory is one of the striking features of the book, for the author seems at times to carry it almost as far as Niebuhr did, and to lay himself open to the same objections.

Within the limits assigned to this review, no criticism whatever of any of De Sanctis's conclusions or opinions can be made, but I can not refrain from calling attention to his estimate of the one man whose personality seems to appeal to him, Pyrrhus, whom he compares (II. 416) to Alexander the Great to the disadvantage of the latter.

While De Sanctis's book is not as original or attractive as that of Païs, it is distinctly useful and well done, and Italian classical scholarship is to be congratulated on the production of such *κρήματα ἐς ἀεί* as these two works are likely to prove.

#### BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

*Regesta Pontificum Romanorum.* Iubente Regia Societate Göttingensi congeffit PAULUS FRIDOLINUS KEHR. Tomus I. *Italia Pontificia sive Repertorium Privilegiorum et Literarum a Romanis Pontificibus ante annum MCLXXXVIII Italiae Ecclesiis, Monasteriis, Civitatibus Singulisque Personis Concessorum.* I. Roma; II. Latium. (Berolini: apud Weidmannos. 1906. 1907. Pp. xxvi, 201; xxx, 230.)

IN view of its new critical edition of the privileges and letters of the Roman pontiffs inaugurated some ten years ago by the Göttingen Academy and confided to Dr. Paul Fridolin Kehr, this learned body found it necessary to begin with a new edition of Jaffé's *Regesta Pontificum Romanorum*. In one way or another many new documents have seen the light, even since the second edition of Jaffé (1885-1888); new